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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

WEST PAKISTAN (Center)

Rabwah

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D. C.
2. 2522 Webster Avenue
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 118 W. 87th Street
New York 24, N. Y.
5. 1440 N. Curson St.
Los Angeles 46, Calif.

ENGLAND

The London Mosque
63 Melrose Road
London S. W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar
Lista 58, Madrid

SWITZERLAND

Herbstweg 77, Zurich 11/50

GERMANY

Hamburg-Stellingen
Wieck Strasse, 24

NETHERLANDS

Oostduinlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GHANA

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

LIBERIA

M. I. Soofi
Box 167, Monrovia

KENYA COLONY

P. O. Box 554, Nairobi

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission, Rose Hill

INDONESIA

1. Petodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabayaia

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

"Thou art our Protector; forgive us then and have mercy on us, for thou art the Best of those who forgive.

"And ordain for us good in this world, as well as in the next; we have turned to Thee with repentance." God replied, "I will inflict My punishment on whom I will; but My Mercy encompasses all things; so I will ordain it for those who act righteously, and pay the *Zakat* and those who believe in Our signs.—

"Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honour and support him, and help him, and follow the light that has been sent down with him—these shall prosper."

Al-A'raf:157-158.

Editorial:

Islam in Modern History

A Challenging Book Noted¹

Islam in Modern History, by Dr. Wilfred Cantwell Smith is a challenging book. Dr. Smith, has, in this valuable work, undertaken a study of the problem that confronts Muslims everywhere today, namely, the removal of the discrepancy between their faith and their contemporary history. Dr. Smith has approached his subject with sympathy and understanding, and has brought to bear on its study a keen intelligence and a sensitive mind. His criticism is throughout penetrating and incisive, but is never harsh. By presenting the results of his study in this volume, Dr. Smith has laid the Muslims and the non-Muslims alike under a debt of gratitude.

Islam and the Muslims are, at this period of history, subjects of absorbing interest for the West as well as the East. But there are matters which need to be brought to the attention of the Muslims and which, perhaps, they would not be able to appreciate in their true significance unless somebody like Dr. Smith, who can lay justified claim to their attention, points them out.

Dr. Smith draws attention to the moral and intellectual failure of Arab countries, Turkey, Pakistan and India. He has made only brief references to Muslim society elsewhere, but the canvas that he has attempted to fill in is vast enough for his purpose.

¹Smith, Wilfred Cantwell. *Islam in Modern History*. Princeton, N. J. 1957. Princeton University Press. 317 pages. \$6.00.

Dr. Smith has been duly appreciative of the efforts which have been made, and continue to be made, in Turkey to make the adjustment, the need of which is so trenchantly emphasized by him. He has also described with deep sympathy the predicament in which the Muslims of India find themselves, and has had words of encouraging hope to offer in respect of their future.

So far as he has been critical of the Muslims of Pakistan, it may be conceded that his criticism is altogether not unmerited. It leaves, however, on the mind even of an appreciative reader, the impression that Dr. Smith has not made due allowance for the difficulties which have beset and have been imposed upon the Muslims of Pakistan from the very day that Pakistan panted and struggled into existence. It is true that little has been achieved in Pakistan in the direction desired by Dr. Smith, but it is also true that Pakistan's preoccupation with the safeguarding of its security, and indeed its very existence, in the political as well as in the economic field, has left it little time or opportunity to attend to problems even very little removed from the question of survival.

For a reader who is anxious to obtain an overall view of the problem to which Dr. Smith has devoted so much labor and sympathy, the chapter on "India: Islamic Involvement" is perhaps the most illuminating. A summary, therefore, as far as possible in Dr. Smith's own words, of the problem as it confronts the Muslims of India and the direction in which a solution might be sought by them, may be of advantage to our readers as well as to those who may wish to approach a study of the larger problem by perusing the complete work of Dr. Smith.

Dr. Smith draws attention to the moral and intellectual failure of the Muslims of India to:

recognize that for today and tomorrow both the earthly and the spiritual greatness of Islam must, as for the rest of us, take new and different forms. It has been painful for backward-looking Muslims to discover that neither God

nor the United Nations is concerned to preserve the ancient forms of Islamic achievement. The future glory of Islam in India will be built not by those who battle or bemoan the passing of the antique and by now hollow dominions of feudal potentates, but by men who strive to ascertain and to bring appropriately to bear on modern conditions the timeless, transcendent truths of the faith.

Dr. Smith draws attention to:

signs of the dawn of a new day for Islam and its community, that might mean a great new freedom and creative adjustment and progress—of significance far beyond India.

Once again we meet the fundamental crisis of Islam, lying in the radical and growing discrepancy between the new situation in which the Muslims find themselves, and the now outdated emotions and concepts with which they confront it.

With regard to the future of the Muslims of India, Dr. Smith expresses his conviction (which we fully share):

that the welfare of the Muslim community in India, both mundane and spiritual, lies in its standing on its own feet, under God, recognizing and accepting its situation in India, and recognizing and accepting responsibility for its own destiny in that situation; able to trust others and itself, and freely, honestly, and creatively participating in the life of the new nation.

The following appreciation has a much wider application than the Muslims of India.

There has already been evidence of some serious and intelligent grappling with the intellectual and spiritual issues. It nonetheless remains the consensus that leadership is still sorely needed in hammering out, and illustrat-

ing in personal commitment, new interpretations of Islam that will be relevant and adequate to the community's present-day problems. If the abandonment of the old disruptive prejudices were not accompanied by the positive emergence of a constructive new version of Islam, the community would be left rudderless in a troubled sea.

This description would not be inapt if applied to the condition of Muslims as a whole.

In the passage that follows, Dr. Smith has again pointed to something that is of wider application than India.

The Muslims of India in fact face what is a radically new and profound problem; namely, how to live with others as equals. This is unprecedented; it has never arisen before in the whole history of Islam. It raises the deepest issues both of the meaning of man's being and of social morality. It raises the deepest issues of the significance of revelation, truth, and the relation to other people's faith. Yet it is a question on which the past expressions and doctrines of Islam offer no immediate guidance. And it is, of course, in this particular case, immensely complicated by the discouraging fact that the caste Hindus with whom they must live, have not yet learned to live with others either.

We do not agree that the past expressions and doctrines of Islam offer no immediate guidance on the question posed by Dr. Smith. There is a wealth of expression and doctrine in Islam on the subject; but to this we shall come later.

Perhaps the problem has been put in juster perspective in the following passage.

Pakistan symbolizes and sums up one of the great demands on Islam in the modern world: the transmuta-

tion into contemporary idiom of the theme of social justice. Islam in India symbolizes and sums up the other: the need to construct relations with outsiders. We have said that the Indian group's situation is unique among Muslim communities. This is true in that it alone of those separate communities faces modern life from the particular standpoint of an outnumbered yet free group. Yet all Muslims taken together are in fact in a comparable situation within mankind. The relative independence of civilizations has in our day died. Each of man's cultures is called upon today to evolve a new ingredient: compatibility. The West has perhaps most to learn in this regard, but no civilization is exempt. In the past civilizations have lived in isolation, juxtaposition, or conflict. Today we must learn to live in collaboration. Islam like the others must prove creative at this point, and perhaps it will learn this in India.

Dr. Smith has in this passage put the crux of the matter so far as that aspect of human inter-relationships is concerned. It may be stated, past history would support us, and the situation with which mankind everywhere is confronted today will emphasize, that Islam alone of the great faiths makes provision for this contingency. Islam began by inviting all peoples who believed in revealed guidance to beneficent co-operation. This invitation was repeatedly emphasized, and was every time rejected by the West. It stands for all time. It is true that the Muslims must work out its implications and be prepared to put them into practice in their lives in respect of their relationship with other communities. But the main difficulty does not reside there. The difficulty is that, while Islam bases itself on the unity of mankind, and speaks to the whole of humanity, most other faiths, whatever some of their followers and advocates may proclaim and profess, are based upon their guidance being reserved for the benefit of certain sections of mankind by virtue of race, territory, or creed.

There are valuable observations to be found in the last two chapters of Dr. Smith's survey. We endorse even more emphatically than Dr. Smith has stated, the view that

the center of gravity of the Islamic world may in our day be shifting from the shores of the Mediterranean to those of the Indian Ocean. In any case, one must stress the bigness of the whole community, far transcending its original and classical homelands, and extending south into Africa and north-east, east, and south-east into and through Asia. It is much too early yet to say that the future of Islam, like the later history of Christianity, may not be significantly in its new worlds.

Dr. Smith is perhaps not quite accurate in stating that in the Chinese case the Muslims are scattered throughout the country, are nowhere in a compact majority, and have never been in political control.

The vast majority of the Muslims of China are concentrated in the south-western province of Yunnan and the north-western provinces. They form a considerable majority in some of the north-western provinces, and have for a long time exercised great political influence, if not political control, in these provinces. This is, however, a minor point which does not detract from Dr. Smith's main thesis.

So far as Africa is concerned, Dr. Smith has little to say "beyond calling attention to the obvious fact that much is stirring within that continent, and noting that Islam is a major and dynamic factor in the situation. It would seem clear that indigenous African evolution at the present time is vastly affected by the energetic intrusion of three civilizations or forces from the outside: the West, Communism, and Islam." There is one aspect of the situation in Africa which appears to have escaped Dr. Smith's notice. To this we shall revert later.

In the last chapter of his book Dr. Smith states his conclusion that

the religion is alive and dynamic. Something is being brought to birth. The contemporary chapter of Islamic history we have tried all too fumblingly to decipher and to translate. It is an important chapter, of absorbing interest. Surely the next chapter, still to be enacted, will also be interesting and important. It will certainly be new. And our study will have achieved much of its purpose if it has at all clarified how crucially significant a question it is, just what line of development the Muslims will next hew for Islam.

Will they perhaps leave it as an ambiguous tradition, its adherents torn between a loyalty within and a world without—a loyalty that they cherish but do not know quite how to apply, and a world by which they find themselves surrounded but with which they do not know quite how to cope? Or will they perhaps emotionalize it into a closed system, by which they retreat from modernity into a fanaticism of crippling isolationist violence? Or will they construe it into an open, rich, onward vision, an effective inspiration for truly modern living; bring themselves spiritual integrity and fulfilment, and their societies progress, justice, and honor in the world?

Dr. Smith opines that the political independence achieved by Muslim societies over vast areas in the last few years

will mean not isolation but renewed internal strength and a growing Islamic influence on the rest of mankind, as well as *vice versa*. Freedom is participation. A faith that is alive is a faith for men and societies that are involved.

He points out that Muslims have yet

to work out what is the meaning of religion in a new world that comprises dams and complex industry and

technical institutions, and responsibility for them. The task might seem less major for those who wish to dichotomize life, keeping their ideals and their daily living in water-tight compartments. But it is not slight for a religion whose genius it is to apply its moral imperatives to day-to-day living, to wed the ultimate meaning of life to the society in which one participates, to seek justice in the midst of machines.

Dr. Smith is of the view, which no Muslim would be disposed to contest, that

the spiritual as well as the temporal future of the Muslims turns on whether Islam's contemporary renaissance or reform succeeds in bringing a renewed vitality and power to Muslim society; and its creative vision of God and His justice become for modern life, as for ancient, vivid and personal and deep in the lives of its individual adherents.

He states further that

these issues raise in one important and representative instance perhaps the crux of both Western civilization and Christianity: their relations with other men. The fundamental weakness of both in the modern world is their inability to recognize that they share the planet not with inferiors but with equals. Unless Western civilization intellectually and socially, politically and economically, and the Christian church theologically, can learn to treat other men with fundamental respect, these two in their turn will have failed to come to terms with the actualities of the twentieth century.

Dr. Smith concludes that

what the Muslim peoples now do in every phase of life will constitute Islamic history. What they do in spiritual

matters will constitute the next stage in the development of the religion of Islam.

He expresses the conviction that

the human part from day to day has ever been, amid the din of life, to hear God's message; to discern its meaning and to interpret it; and in a difficult and distracting and ever-changing world, to act. Whether more or less adequate, the Islam of history is the handiwork of Muslims.

The Islam that was given by God is not the elaboration of practices and doctrines and forms that outsiders call Islam, but rather the vivid and personal summons to individuals to live their lives always in His presence and to treat their fellow men always under His judgment.

We have found it necessary to summarize the main trends of Dr. Cantwell Smith's thesis, at greater length than would be justified in a review. But the importance of the work under review is ample justification for this departure from what is customary. We repeat that it is a truly challenging work; it must be studied with care by all those, Muslims and non-Muslims, who have the welfare of mankind at heart. The Muslims particularly must take note of the challenge which this notable book presents to them—sympathetically, understandingly, yet nonetheless sharply and incisively. When and how and to what degree will they be able to meet that challenge? On the answer to this question may depend issues far more momentous than any of us may have a concept of today.

But that does not conclude our consideration of the thesis presented by Dr. Smith, and of the conclusions at which he has arrived. Their detailed consideration would necessitate a companion volume to Dr. Smith's book under review. Let us hope that some of those much more competent than we can pretend to be, will some day, not too far distant, undertake the task. What we desire to do here is to draw attention to one aspect of this very urgent and very crucial prob-

lem which has not been touched upon by Dr. Smith. It was not perhaps part of his thesis, but it is inseparable from it.

Dr. Smith has proceeded, by and large, on the assumption that it is solely for the Muslims, as a society, to discharge the task that confronts them in the conditions of today. He has at one place defined this task as the reconciliation of Islam with modernity. This we fear is an over-simplification of the problem. Modernity is a concept which needs to be defined and limited. What do we mean by it? If modernity means the "new world that comprises dams and complex industry and technical institutions, and responsibility for them" the problem would be precisely defined and would not prove too difficult to resolve. It would only be a question of degree and practical application of standards and values rather than of a new dimension in human relationships. But modernity, as understood by the average person, comprises much more. Those aspects of it which create real and difficult problems for Muslim and non-Muslim alike, relate more to the social and cultural spheres rather than to the economic and industrial fields. The first question that arises in that connection is: How much, or rather how little, of modernity is beneficent in the sense of something that would promote and foster human welfare and human happiness, and how much of it is, in the long run, destructive of beneficent human values?

We do not contest the position that Muslim society has, taken as a whole, fallen considerably behind the requirements of the age in almost every sphere of life; but we do contest any implication that the remedy is for Muslims to adopt and conform to Western standards in all spheres of life. We do not mean by this that Dr. Smith has made any such plea, either expressly or by implication. What we desire to safeguard against is that his readers should attribute that meaning to modernity in the context in which Dr. Smith has used the expression. Adjustment to the requirements of an age of science and technology is one thing; the wholesale adoption of the cultural values and standards of those who have made spectacular advances in the fields of science and technology, is quite another.

The legitimate problem, however, is both complex and difficult—not for Islam but for the Muslims—for the reason mainly that the gulf which separates Muslim societies of today from the standards and values sought to be inculcated by Islam, is both deep and wide.

The fundamental task that confronts Muslim society today is the re-discovery of those values and the putting of them into effect in today's conditions. The pattern of human life in the latter part of the twentieth century is becoming very complex, and inasmuch as all sections of mankind must henceforth live very much closer together than they have ever done in the past, the complexity is thereby multiplied rather than reduced.

The aspect of the problem to which Dr. Smith has not adverted in his book, except by implication here and there, is one that is fundamental to the concept of religion, whether that religion is Islam, Judaism, Christianity or any other. In its essence, religion signifies revealed guidance. The crux of the matter has been touched upon by Dr. Smith in the passage, quoted above, where he says that the task of discovering the meaning of religion in a new world "might seem less major for those who wish to dichotomize life, keeping their ideals and their daily living in water-tight compartments. But it is not slight for a religion whose genius it is to apply its moral imperatives to day-to-day living, to wed the ultimate meaning of life to the society in which one participates, to seek justice in the midst of machines."

Most other faiths, but particularly that professed by an overwhelming majority of the Western peoples, have found a solution of the problem, with the study of which, from the point of view of Islam and the Muslims, Dr. Smith has been concerned in his book, by separating their spiritual ideals and their daily living in water-tight compartments. But this is not a solution; it is an evasion. If this evasion of a question so fundamental to the beneficence and progress of human life is persisted in much longer, the confusion will become a chaos, and the chaos will soon lead to disaster.

The truth is that, though Dr. Smith's valuable book has been concerned with Islam and the Muslims in modern history, the problem is a much wider one, namely, that of religion in modern history. For the moment all religions appear to be fighting a rear-guard action. In a sense, Dr. Smith's thesis is an appreciation of Islam, inasmuch as it expresses the hope that Muslims may be able to carry out the needed adjustment, and urges them towards the realization of that hope. We venture to assert that the expectation of Dr. Cantwell Smith is fully justified. So far as the Muslims are concerned, his appeal to them is perfectly proper and valid; but the crucial point which he has missed is that the task is not confined to Muslims as a society; it pertains to Islam also in the sense which we shall proceed to explain. The claim of Islam is that it is a guidance for all peoples, for all times, and for all spheres of life. By that claim it must be judged, and by that judgment it must stand or fall. This criterion is indeed applicable to all religions, but we are here concerned with Islam alone.

A great deal of confusion has been imported into the study of comparative religion by the false assumption that those who profess a faith may at any time give it a shape that they may honestly consider would render its teachings and its doctrines more adequate and more in accord with the needs of the age, as conceived by them, and yet go on pretending that the faith is the same which was conveyed to mankind through revelation some centuries back. We are not concerned here with the details of doctrine or with dialectics; we have in mind the moral, spiritual and intellectual needs of mankind and their fulfilment.

What is the position of Islam in that respect? Islam is a faith of universal application for all time. For centuries its teachings, and the philosophy at the back of those teachings, continued to be interpreted and applied to the growing complexity of Muslim society, without any apprehension that they might not prove adequate. But gradually the emphasis shifted from the source and fountainhead to commentators, jurists and divines. A rigidity set in, and a period of decline began. The problem today is, how can this trend, which has

continued over a few centuries, be arrested, and recourse had once more to the fountainhead which continues as fresh and vigorous as ever.

The Quran is literally the word of God, and is alive as the universe is alive. It is the Muslims who have fallen behind the Quran; it is not the Quran that has fallen behind the age. Thus stated the problem, in some of its aspects, is even more difficult than Dr. Smith has presented it. It is not wholly a question of the Muslim society of today deciding by some sort of consensus upon the adoption of certain values and certain adjustments necessitated by the machine and atomic ages. A secular society set up for the purpose of social reform or social service may carry out its tasks in that manner. It is not open to a religious society to do so; except to the extent of reviving and putting into effect values affirmed by the religion it professes. A religion must prove itself adequate to the tasks that might confront it from age to age on the basis of its inner resources. If it fails it should be relegated to a museum of archaeological exhibits; it should not be paraded as a system of guidance, moral, spiritual, and intellectual, adequate for the needs of human society in a rapidly changing world.

Islam, like all other faiths, is today confronted with that challenge. It is of the essence of religion that it must provide from within itself an adequate response to every challenge before the challenge arises, for religion claims to derive its authority from God, who is All-Knowing, and All-Aware. History confirms that in past ages spiritual guidance has been provided in advance of the need for it, lest any section of mankind should perish for lack of the necessary guidance. There have been numerous instances of sections of mankind bringing ruin and destruction upon themselves through rejection or neglect of the guidance provided, but it is of the essence of religion that no case can arise where divine guidance should be lacking, for that would indeed amount to repudiation or rejection of God's Providence.

If human intelligence and scholarship should fail to discover the needed guidance in the source which claims to furnish that guidance,

only one of two positions is possible. Either the beneficence of that particular source has been exhausted and is no longer adequate to meet the need, or the true interpretation of the source which contains the needed guidance must be revealed under divine direction. Islam has from the beginning claimed that whenever Muslim society should fall behind the Quran, God will raise up a divinely inspired guide to lead the Muslims back to the true source and fountainhead, where the needed guidance could be discovered. This is not the first time in the history of Islam that such a need has arisen. Every time it has arisen it has been adequately filled. It is true, however, that never has the need been so imperative or so all-embracing. But it has again been adequately met. God has, in this age also, raised up a divinely inspired prophet, messenger, interpreter, teacher or whatever else one may be disposed to designate him, to explain in detail from the Quran the principles that are needed for the governance of human society and for the regulation of human life in the age that is just unfolding. This again happened before "modernity" had taken on the pattern concerning which Dr. Cantwell Smith and other scholars, Muslim and non-Muslim, have expressed so much anxiety.

This divine teacher (Ahmad of Qadian, 1835-1908) appeared and taught and expounded and illustrated, and passed away. Very little notice was, during his lifetime, taken of him or of the vast, and it would appear almost limitless, treasures of knowledge, philosophy, guidance and moral precepts that he unfolded from the Quran, the need of which was about to become imperative. But today, more and more urgently, mankind is beginning to seek for that guidance. It is a matter of great satisfaction and joy and deep gratitude to the Creator and Maker of the universe, that that guidance has already been provided in ample measure.

The world at large is still disposed to ignore, or to look askance at, the Prophet of the age. But his message is winning appreciation in daily widening circles. That has always been so. It has ever been God's way to send down His guidance in such manner that it must stand

wholly on its own merits and depend entirely upon God's support for its propagation and acceptance.

The subject is vast, and there is neither occasion, nor space to embark upon it in any detail here. It is necessary, however, to draw attention to it, inasmuch as it is crucial and fundamental to the study of religion in this age. Henceforth, shall man make his own religion, seeking guidance from the circumstances and the needs of the age, or shall God, as ever, continue to provide moral, spiritual and intellectual guidance that may be needed by mankind? Most scholars and thinkers appear basically to take up the former position, irrespective of the manner in which they might propound or present it. Islam alone takes up the latter position, and claims that through all ages the guidance contained in the Quran shall continue to prove adequate. When necessary, attention will be drawn, through revelation, to the needed guidance already set out in the Quran.

This is what has happened in this age, and already Islam is emerging stronger and more vigorous to meet the needs of this age than any would have been disposed to admit, a matter of only half a century ago.

Dr. Smith has made a brief reference to the position of Islam in Africa. That is one testing ground. It is due almost entirely to the efforts of the Ahmadiyya Movement initiated by this Prophet of the latter days, that a vigorous revival and resurgence of Islam, both in East and in West Africa, is now in progress. But Africa is not the only instance.

In almost every quarter of the globe a spirit of revival has been initiated by this Movement. In various countries centers have been established, large and small, and all are making steady progress. One special feature is that the Movement is attracting attention, stimulating interest and winning membership in several of the Western countries, including the United States of America. In all the Continents the Movement has been brought face to face with the type of problem that Dr. Cantwell Smith has drawn attention to and dis-

cussed in his valuable book. These problems are being studied and resolved in the spirit which the Holy Founder of the Movement has generated in this small but very alert and dynamic community in Islam.

As observed by Dr. Smith in the last chapter of his book, something is being brought to birth; indeed, something of great significance and of tremendous import, not only for Islam but for the whole of humanity, has already been brought to birth. The next chapter is not still to be enacted, it is already being enacted. It is certainly new, and both interesting and important. This is the "open, rich, onward vision, an effective inspiration for truly modern living" in spiritual integrity and fulfilment, achieving for Muslim society "progress, justice and honor in the world." This Movement constantly repeats and emphasizes "the vivid and personal summons to individuals to live their lives always in His presence, and to treat their fellow men always under His judgment." The response to this summons is truly encouraging.

Dr. Smith is, we have reason to believe, not unaware of the existence of this Movement—though perhaps he may not be fully conversant with it or its work. Indeed, at one or two places in his book he has made an indirect reference to it. Inasmuch, however, as the Movement is of recent origin, (it was founded about 70 years ago, and the Founder died only 50 years ago), Dr. Smith did not perhaps consider it as part of modern history, though he could at least have been expected to notice it as one of the sources that might furnish an answer to the questions that he has posed in the last chapter of his book.

As represented in this Movement, Islam is ready to furnish the answers to these questions, both in expression and in doctrine. It does not stand anxious and bewildered outside the portals of science and technology in this atomic age. In fact we have every reason to believe that in the era of human history which is only just opening out, and which will apply crucial tests to all values of philosophy, faith and conduct, it is Islam alone, in its new interpretation, that will survive and survive with triumph. It will again be established, as it has several times been established in the past, though this time in a manner which

will draw and rivet the attention of all the Continents, that Islam stands ahead of all development and progress, beckoning and urging mankind ever forward towards fuller enjoyment of the limitless beneficence of its Creator.

Editorial Note

"Arab-Israeli Co-operation"

Our Reply to a Letter

In an earlier issue of THE MUSLIM SUNRISE, we published an article entitled "The Universe: An Accident or Design?" by Dr. Muhammad Zafrulla Khan, Vice-president of the International Court of Justice, which among other subjects, also discussed the Islamic teachings on mutual cooperation for the promotion of the welfare of mankind. (Vol. XXV, No. 2)

Recently we received a letter from Mr. Matthew J. Ritchie of Phoenix, Arizona, addressed to Dr. Zafrulla, which posed some interesting questions regarding this article. In spite of our awareness that Dr. Zafrulla might not find it possible to reply to any questions of political nature because of the position he holds, we forwarded it to him anyway.

In the following pages, we are happy to reproduce the text of the letters by Mr. Ritchie and Dr. Zafrulla, and our reply to Mr. Ritchie.

(Mr. Ritchie to Dr. Zafrulla Khan):

Obviously you are a learned and sincere believer in your faith which is good and holy. I read your article in the First Quarter of the above publication with considerable interest and respect. It has

much in common with a universal outlook shared by good and true religions including the Jewish, which is mine.

I am going to pose a question to you in all fairness and honesty and with no malice, no intent to antagonize or to belittle. Your faith admonishes, according to your article, cooperation with others, for you write, page 11, "It is necessary that all men of goodwill, inspired by a sincere purpose should combine and aid and assist each other in striving for their goal" and you cite "O ye who believe, observe your duty to God and be with the righteous (IX:119)."

A plea for cooperation between Arabs and Jews was made by Abba Eban, Ambassador of Israel to the United Nations on Dec. 1, 1952. It is published under the title "Peace in the Middle East." Why have the Arab States maintained their policy of non-cooperation in direct contradiction to their religious beliefs of cooperation.

Abba Eban proposed peace treaties through direct negotiation, he proposed cooperation in a number of spheres—communications, trade, tourist traffic, social and health questions, science and culture, technical assistance, and diplomatic and juridicial relations. Not only were these proposals rejected, but efforts by Israel towards peaceful developments for its people, Arabs as well as Jews, were interfered with by the Arab Nations.

You may reply that Israeli Jews and other Jews have acted and continue to act contrary to Jewish beliefs, yet that would not excuse either Jews or Arabs, for in a community where men do evil, the righteous still must do good.

Please consider my question carefully; and reply as fairly and sincerely. You may even agree that I have a point. As an Arab leader you may be working to bring about cooperation. Without Divine blessing and beneficence there can be no peace and good. Without adherence to basic points of faith, one of which is cooperation, there will not be the Divine Presence or Blessing. If you can work for and help bring about peace, you will be blessed for you will help

bring peace to many millions, who are innocent victims of this non-cooperation.

Peace.

Sincerely,
Matthew J. Ritchie

(Dr. Zafrulla Khan to the Editor):

Dear Dr. Nasir,

I am much obliged to you for sending on to me the letter of Mr. M. J. Ritchie dated September 15 which he wrote to me at your address.

I regret very much that I am unable to express any view on the subject matter of Mr. Ritchie's letter in consequence of the limitations imposed upon me by the judicial character of the post that I have the honour to hold. I trust, therefore, that you will be so kind as to convey this to Mr. Ritchie either by letter or through the "Muslim Sunrise."

With every good wish,
Yours sincerely,
Zafrulla Khan

Our Comments

Mr. Ritchie has, in his letter, referred to Dr. Muhammad Zafrulla Khan as an Arab leader. This is not accurate as he is a citizen of Pakistan; but this does not affect the merits of the plea that Mr. Ritchie has put forward for co-operation between Arabs and Jews, in support of a similar plea made by the Ambassador of Israel to the United Nations. In urging this plea, Mr. Ritchie overlooks one vital matter. The State of Israel is founded upon a palpable and glaring injustice. It is futile to expect the Arabs to reconcile themselves to this grave injustice, let alone to co-operate in perpetuating it.

So far as the question of co-operation between Arabs and Jews, divorced from the problems to which the setting up of the State of

Israel has given rise, is concerned, history bears witness that during all periods of severe persecution of the Jews in Europe the Arabs have always extended, not only co-operation, but assistance and hospitality to the persecuted Jews in their lands. For instance, during the period when monarchs and potentates like King John of England used to indulge in the profitable amusement of extracting the teeth of Jewish bankers and merchants as a gentle means of persuading them to part with their money in the shape of loans, gifts or offerings, the Arabs in Spain kept their doors wide open for Jewish refugees from other parts of Europe, and gave them every assistance and comfort when they arrived in Spain. Similar instances may be multiplied.

Even in connection with Palestine itself, when the British Government made what is now known as the "Balfour Declaration," contrary to their express undertakings given to the late King Hussein of the Hajaz, and furnished an explanation to the latter that the Declaration was intended only to provide a place of refuge for persecuted Jews, the King announced that the Arabs would be willing to welcome the Jews into Palestine in a spirit of hospitality and brotherliness, on a humanitarian basis.

It was only when the Zionist claim of a Sovereign State of Israel was put forward in respect of a land which had been the homeland of the Arabs for twenty centuries, since long before the advent of Islam, that the Arabs decided to oppose the project in as much as it was bound in the end to result, as it actually did, in their own expulsion from their homes and hearths. The Western powers, however, combined together to push this project through, and managed through recourse to doubtful and highly objectionable devices to secure support for the partition of Palestine in the Assembly of the United Nations. Not only did they thereby go back upon their clear assurances and promises to the Arabs, but they laid the foundations of an estrangement between the Arabs and themselves which they were warned would be bitter and permanent. The Middle East is to-day suffering from the consequences of that ill-advised, ill-conceived, unwise and unjust action. To-day, close upon a million Arabs have

been rendered homeless in consequence of that action; their sufferings and their misery appear to be no permanent concern of anybody.

Surely Mr. Ritchie cannot expect the Arabs on the basis of high moral considerations inculcated by their faith to establish a relationship of beneficent co-operation with the State of Israel. The State of Israel is the embodiment of injustice, legal, moral and spiritual, and continues to be so. It is not until that injustice is wiped out and is replaced by a just and fair arrangement that the Arabs may be expected to extend the hand of beneficent co-operation to such Jews who may be entitled, or may be permitted, to make their homes in Palestine.

Islam and Free Interpretation

Foreword to Dr. Lichtenstadter's Book
by

Dr. Muhammad Zafrulla Khan

Recently a very valuable book entitled, Islam and the Modern Age, written by Dr. Ilse Lichtenstadter, Professor at New York University, has been published (New York, Bookman Associates, 1958). Foreword to this fine volume has been written by Dr. Muhammad Zafrulla Khan, Vice-president of the International Court of Justice, which touches upon the important subject of free interpretation in Islam. We are pleased to reproduce below the text of this Foreword with the permission of Dr. Lichtenstadter. A review of her book appears in the same issue under the Book Review section.

Dr. Lichtenstadter has lived on intimate terms with Muslims in their homelands, including Egypt and Pakistan. She has had valuable opportunities of observing, at close quarters, their habits, customs

and modes of life. She has also studied their weaknesses, failings and shortcomings and experienced the courtesy, graciousness and hospitality extended to an honored guest, whose sympathy and understanding had made her one of them. She is, therefore, in a position to appraise the problems and perplexities which confront them at the opening of the atomic age.

Dr. Lichtenstadter sets out some of these problems and difficulties in the second part of her valuable study. She has also drawn attention to certain lines of approach, which, in her view, should prove helpful in resolving some, if not all, of these difficulties.

Muslim intelligentsia will not be disposed to question the validity and urgency of the principal step urged by Dr. Lichtenstadter, namely, "the re-opening of the door of free interpretation." The truth of the matter is that this door should never have been deemed to have been closed. Human society is dynamic; the need of guidance both by way of formulation of principles and in respect of the regulation of conduct is constant. To declare the door of interpretation closed and sealed is to force a rift between the evergrowing need and the static guidance, which must, in course of time, widen into a gulf and perhaps become too broad to be bridged. The result would be frustration, confusion and chaos.

Fortunately, the case with Islam is in fact not at all so desperate. At no time, in the history of Islam, has the entire body of divines and jurists subscribed to the position that the door of interpretation had been closed. The Quran clearly and repeatedly announces that it will at all times continue to yield the needed guidance.

But before one develops that concept, it is needful to say a word or two on a couple of points referred to incidentally by Dr. Lichtenstadter, which have sometimes given rise to misunderstanding and added to the confusion in the field that we are considering.

Dr. Lichtenstadter has referred to contradictions in the Quran. To begin with, the Quran repudiates any such contingency. There are no contradictions in the Quran. It asserts that had it proceeded from

any source other than God, there would have been much contradiction in it, thus affirming that the Quran does not contain any contradiction.¹

Secondly, no contradiction has in fact been discovered in the Quran. Such supposed contradictions as have been dwelt upon by critics are assumed to exist in consequence of a neglect or lack of appreciation of the canons of interpretation or unfamiliarity with the rules of grammar or idiom. All such alleged contradictions have been very adequately dealt with in expositions of the relevant verses and are available to those who wish to pursue the subject in detail.

Equally no part of the Quran has been abrogated by any other. The verse relied upon to support this notion runs:

Whatever sign We abrogate or cause to be forgotten,
We bring one better than that or the like thereof. Dost
thou not know that God has the power to do all that
He wills.²

The erroneous interpretation has resulted from disregard of the context and a mis-interpretation of the word "Ayah" (sign). The context shows that the reference here is not to the abrogation of any verse of the Quran. Had that been the true meaning and import of this verse, the abrogated verses would have been excluded from the text of the Quran. Yet, not a single verse has ever been excluded or omitted from the text of the Quran as having been abrogated or for any other reason. Assuming that the abrogated verses and those abrogating them are both in the Quran that would certainly lead to contradiction and this, as observed above, is repudiated by the Quran.

The context of the verse under consideration shows clearly that the subject-matter of this and related verses is the question, "what purpose is the Quran designed to serve, considering that it affirms the truth of previously revealed scriptures?" The reply is that part

¹Will they not meditate upon the Quran; had it been from any one other than God, they would surely have found therein much disagreement. (IV:83)

²(II:107)

of the guidance contained in the previous revelations was limited in its application to a particular stage in the development of the people to whom that revelation was addressed. Having served its purpose, the guidance had become out-of-date. Such guidance has been abrogated by the Quran and better guidance, suited to the needs of the whole of mankind through all the ages, has been revealed in it. Again, part of true-guidance contained in the earlier revelations, which had been forgotten or overlooked, has been revived in the Quran. The rest is common to all revelations and is confirmed by the Quran. The Quran, of course, fills many more needs, which had not been felt during earlier ages. For instance, it expounds the philosophy underlying the whole of the guidance so that reason and intellect may be satisfied and the motive power for right action may be stimulated. In other words, the Quran does not merely lay down what God requires of man, but also why He requires it. This is one of the many characteristics of the Quran.

One may now revert to the theme of "free interpretation" i.e. interpretation of the Quran with reference to the problems with which human society may, from age to age, be confronted. It is axiomatic that such interpretation must keep pace with changes in the pattern of human life and thought.

For this purpose, it is necessary to keep in mind the true concept of the character and quality of the Quran. The unique character of the Quran has so far not received full appreciation even at the hands of those Western scholars who have come closest to the spirit of Islam in their study and research.

The Quran is not, as assumed by Western scholars of Islam, the product of the mind and intellect of the Prophet of Islam; though, of course, the Prophet's mind and intellect possessed both in essence and degree all the qualities requisite for the reception, absorption and complete comprehension of the revelation that is contained in the Quran. They were stimulated, enriched and illumined by the revelation.

The Quran is the record of the *verbal* revelations vouchsafed by God to the Prophet of Islam over a period of 23 years. This claim is not accepted by non-Muslims. But unless it is constantly kept in mind, it is not possible to appreciate fully the manner in which the problem dwelt upon by Dr. Lichtenstadter and other Western scholars may receive a solution. If the claim of the Quran to be the word of God is not true and well-founded, the whole structure of Islam is based upon a precarious foundation and is bound to collapse. On the other hand, if, as claimed, the Quran is the very word of God, then it is *alive*, as the universe is alive, and is in a sense a universe in itself. In that case, it shares with the universe a dynamic quality which would enable it to keep pace with the changing pattern of human life and society.

This characteristic is mentioned in the Quran itself. It is explained that certain verses of the Quran are decisive in meaning and are the basis of the Book, but that there are others that are susceptible of different interpretations. These must be interpreted with reference and in subordination to the decisive verses. Nevertheless, different interpretations of these verses would afford guidance in changing conditions of human life either through interpretation by "those who are firmly grounded in knowledge," or by God Himself Who would illumine and set forth the meaning of the guidance contained in the Quran through revelation.³

The solution of the principal difficulty which has been mentioned by Dr. Lichtenstadter will, therefore, be found and is indeed in the course of being discovered, in the Quran. The book which draws repeated attention to the phenomena of nature as a basis for the understanding of spiritual truths and at every step exhorts towards study of nature and its laws, so that human life may progressively

³"He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning—they are the basis of the Book—and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking wrong interpretation of them. None knows their right interpretation save God and those who are firmly grounded in knowledge. They say "We believe in it; the whole is from our Lord." And none will heed save those gifted with understanding. (III:8)

become richer and more beneficent, will certainly not prove inadequate at any stage merely because the human mind is beginning to discover more and more of the laws governing the working of nature and its forces. The recent rapid advance in the fields of science and technology has meant greater accession of knowledge and power to man. This development is not in itself a matter for anxiety or fear. What is cause for anxiety is whether man's moral and spiritual resources will prove adequate to enable him to employ all this daily expanding reservoir of knowledge and power in the service of his fellow beings rather than for the purpose of their destruction. Those who have in this generation undertaken a fresh study of the Quran, keeping in view the problem which confronts not merely the Muslims, but all those who base the regulation of human life on faith and divine guidance, are confident that the guidance contained in the Quran is more than adequate for the purpose in view.

Dr. Lichtenstadter's study of contemporary Muslim society reveals a degree of understanding and sympathy which will be much appreciated by her Muslim and non-Muslim readers alike. Her book should prove of great value in promoting better understanding between the Muslims and the West, which is so sorely needed in our time. Muslim readers of her book will be enabled to see many of the problems with which they are faced through the eyes of one, who has expounded them not for the purpose of criticism but in the hope of better understanding and as a help toward their solution.

Allah says, "Whoso does one good act, for him are ten rewards; and I also give more to whomever I will; and whoso does an ill, its retaliation is equal to it, or I forgive him; and whoso seeks to approach Me one cubit, I seek to approach him two fathoms; and whoso walks towards Me, I run toward him; and who comes before Me with the earthful of sins, and believes solely in Me, him I come before with a front of forgiveness like that."

The Holy Prophet

BOOK REVIEWS

Islam and the Modern Age: An Analysis and an Appraisal. Ilse Lichtenstadter. New York. 1958. Bookman Associates. 228 pages. Price \$4.50.

With the coming of the Scientific Age, the religions of the world have been confronted with most complex and agonizing problems. To find an answer to the issues raised by the modern age, and to live with its complexities while conforming with the teachings of respective religions, remain to be the most critical problems for Muslims as well as followers of other faiths. In *Islam and the Modern Age*, Dr. Ilse Lichtenstadter has attempted to analyse these problems of the contemporary Muslim world. She has also appraised the social, cultural and spiritual aspects of the Muslim life as affected by its exposure to the Western civilization.

The learned author, being well-versed in Arabic, has made an abundant use of the early Islamic literature. Her knowledge of Islam has been creditably supplemented by her first-hand experience gained through extensive travels in the Middle East and Pakistan. Dr. Lichtenstadter feels that the diversity of racial and ethnic origins and of religious and philosophic backgrounds faced by the Muslims today is nothing new. "It has been with Islam almost from its beginning," says the author. "Conflicts of ideas not too dissimilar from those it faces today have therefore always confronted it."

Can Islam cope with this conflict successfully? One would conclude from the author's thesis that it can. To quote her, "Islam is a vital force, not merely as a form of religious expression, but as

a dynamic factor in the creation of those forms of Islamic life that the modern age demands." And again, "Islam has values not only for the ignorant, but it satisfies as well the religious and emotional needs of the cultured intellectual whose demands upon the scientific accuracy in the secular sphere are becoming increasingly higher." She observes that in the centuries of missionary endeavour in Islamic countries, conversions of Muslims to Christianity have been comparatively few, in some regions almost nil. "Neither amongst the illiterate, poverty-stricken masses, nor amongst the intellectuals, the cultural and political leaders, has Christianity found any wide-spread entrance or acceptance," she says. "Atomic Scientists, zoologists and mathematicians remain convinced Muslims."

Dr. Ilse Lichtenstadter feels that the roots of Islam's success in meeting the newly posed problems lie in the fact that the concept of change and evolution had been a basic function within Islam in its early, formative period. The author, therefore, discusses the cultural, religious, theological, legal, social and philosophical foundations of Islam in this enlightening volume before dealing with the present day problems of the Muslim society in social and political spheres and in the realm of modern thought.

One could not more heartily agree with the main thesis of the author as to the need of a continuous reappraisal among the Muslims. Without a constant endeavour to find answers to the complex problems of the day, without keeping open the door of free interpretation, and without liberating themselves from the out-dated, bigoted and impractical interpretations, the Muslims cannot possibly hope to present Islam to the world as the greatest force for peace.

In the words of the author, "the Muslim world in the twentieth century has become one of the most fascinating societies to observe," and, "from the western point of view, understanding the motivations of its actions and intellectual movements has become a necessity." Dr. Lichtenstadter has done an excellent job in presenting her scholarly analysis and appraisal of these motivations.

Avicenna: His Life and Work. Suheil M. Afnan. 1958. New York. The Macmillan Company. 298 pages. Price \$6.75.

In the history of Muslim philosophers, the name of Avicenna is among the most outstanding. He was a genius of diversified talents who left his deep impression not only in the philosophical thought but in scientific fields as well. He was the first man who perfected the empirical method and applied it to the study of medicine. His investigations in the physiology of human system have received great admiration in our times. His writings on chemistry and geology indicate his amazing powers of observation and analysis. In the field of physics, his theory of the movement of projectiles is well known.

Avicenna, Ali ibn Sina in Arabic, was born near Bukhara in the tenth century. According to his own account his first attempt to write a book was made at the age of twenty-five. His next work was completed in twenty volumes and covered the subject of "the Import and the Substance." This was followed by a book on ethics. Thus started the life of this most outstanding thinker in the Islamic philosophy.

Avicenna's thought has made profound impression in both the East and the West. In the Orient, Ghazali, who became one of the greatest religious thinkers in Islam, discussed the philosophy of Avicenna in great detail. Suhrawardi added to his rational reasoning visions of "illuminative" knowledge. Averroes (Ibn Rūshd) was another one of his successors who commented elaborately on his philosophy. In the West, scholars have taken note of the lists and contents of the works of Avicenna that were translated into Latin during the Middle Ages. Recent compilations of Avicenna's works, both medical and philosophical, have been received with great enthusiasm at various centers of learning throughout the Western Hemisphere.

Dr. Afnan, a distinguished Persian scholar, has done a great service in presenting a fine account of Avicenna's life and works in a compact volume. Dr. Afnan has discussed in considerable length the cultural background of the tenth century Persia in his introduction which

also takes note of Avicenna's predecessors. After giving an account of his life, this fine volume presents separate chapters on the problems of Logic, Metaphysics, Psychology, Religion, Medicine and Natural Sciences. The book includes a selected bibliography for the benefit of those students who may like to pursue the subject further.

This book is a valuable addition to the scanty literature in English on the subject of Muslim philosophy.

The Heart of India. Alexander Campbell. New York. 1958. Alfred A. Knopf. 333 pages. Price \$5.00.

Alexander Campbell wrote his book while with the New Delhi Bureau of *Time* and *Life*. In this capacity he traveled the length and breadth of the Indian sub-continent, gathering notes of his impressions. The published result has had widespread ramifications from outraged indignation in India to favorable reports in the American press. If the function of a journalist is to record his observations in terms of stark realism, Mr. Campbell has succeeded admirably. Open to question, however, may be the author's choice of observations.

"India is dead," says a disillusioned young Socialist, "a stinking corpse. A nasty scribble on the wall. There's no depth of superstition to which Indians won't sink. We worship cows and cobras . . . India is like an empty tomb, the gold gone, the jewels gone, nothing left but bones and a bad smell." The rest of the book is an echo of this statement, Mr. Campbell's attempt to prove it correct.

He adheres to the usual itinerary for a Westerner visiting India, calling on politicians, rajahs, Communists, and religious fanatics, and seeing the Taj Mahal by night. The interviews he describes are brief and cover a wide range of topics, from land reform to tiger hunts. Neither student nor statesman escapes his scrutiny. At times, Mr. Campbell's scorn seems to stem from petty things and expands to

include not only physical characteristics and mannerisms, but also thoughts and ideas. By his own admission, he was "sick of unending poverty, the bare squalor of mud huts, and the swarming alleys of fetid towns." He dwells on inconsistencies, and deals as harshly with Pakistan as he does with India. "A typical Pakistani," says one of his friends, "is dirty, he is ignorant, he is diseased. Most Westerners see only Karachi, with its big international airport and its busy streets. The Americans are impressed by our rate of industrial growth. 'A 154 per cent increase in only four years!' they exclaim. 'Pakistan is doing better than India.' But India has made at least a start with land reform. We have done nothing, and our great industrialization program will only replace what was lost through the Partition. We are building cement factories; but can the peasants eat cement?" Mr. Campbell's chapters on Pakistan are consistent with this statement.

Despite its blatant limitations, this book will be of value to those interested in India and Pakistan, if only for the reason that it expounds a viewpoint somewhat unique among current works on the subject. If we can keep in mind that objectivity is not always a prerequisite to enlightenment then Mr. Campbell's work is an interesting contribution.

Carol Framm

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